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A Sketch of the Life of the Rev. WILLIAM HUMPHRIES, Pastor of a Dissenting Congregation at Hammersmith, in England, taken from the Rev. ROBERT WINTER's Sermon, occasioned by his death.

THE Rev. WILLIAM HUMPHRIES was blessed with a religious as well as a liberal education. When he was only nine years old he began to seek after God: having at that early period received some impressive views of the vast importance of religion, which from that time he never lost. These views awakened in his breast a desire to be useful to the souls of his fellow-creatures, and led him to think of the ministry as his future employment. By his friends he was designed for the established church; but he became, on full conviction, a decided, though a liberal Protestant Dissenter. Hence he was induced to enter a student of the Academy at Homerton, in 1778, then under the direction of Drs. Conder, Gibbons, and Fisher. In 1779 he became a mem-

ber of the church in Whiterow Spitalfields, then under the pastoral care of the Rev. Nathaniel Trotman, now of the Rev. John Goode. With great solemnity, and many fears of self-deception, he commenced a public profession of religion ; but at the same time with an entire surrender of himself to a Redeemer whom he believed to be truly divine.

On leaving Homerton he was soon invited to preach to a small decayed congregation at Haverhill in Suffolk. His labours among this people were so acceptable, that he was ordained their pastor, on the 10th of December 1783. His pulpit labours here were highly esteemed. His attention to the families and individuals of his flock was unremitting. His visits of consolation were full of tenderness and piety. His reproofs, where reproof was necessary, were firm and faithful, though always softened by the most genuine compassion for offenders. His care of the young was such as left on the hearts of many of them traces which will never be removed.

His constitution here was greatly enfeebled : the course of his ministry suffered many interruptions : and at length he was induced, although with very great reluctance, by the advice of medical friends, to resign his charge in 1791. He then returned to London, and united himself to the church in Fetter-lane, then under the care of Dr. Davies.

A temporary relaxation from the bodily and mental fatigues of a stated ministry, was the mean of restoring to him more health than he ever expected. With returning vigour he resumed his ministerial labours. In the spring of 1792, divine providence opened the door for his connexion with the congregation of Hammersmith. The morning ser-

vice of the Lord's day alone was vacant. The other duties of the situation were performed by Mr. now *Dr. Robert Winter. He accepted the invitation to the office of morning preacher, only as an experiment, doubting whether his health would permit his continuance. When Dr. Winter relinquished his charge, Mr. Humphries was chosen his successor. On the 22d of March, 1796, he was set apart as pastor of the flock. From this time he rose in the estimation of all who knew him. During the whole period of his residence here, there was not the least dissatisfaction between pastor and people, to interrupt friendship or prevent usefulness.

In other respects he was greatly tried and afflicted. His labours were often interrupted by returns of debility and disease. Three times these interruptions were occasioned by the rupture of a blood vessel. But these, although to himself and to his friends, seasons of great distress, were to both, sources of advantage and instruction. While these seasons were passing over him, he manifested the most devout resignation to his heavenly Father's will, contented either to live or die, as should be most for his glory, and the eternal welfare of his own soul, and of the souls of his dear people. For their sakes, more than for his own, he was desirous of life, and once and again his prayer was heard. Out of the furnace he came forth more refined than before, and had the happiness of meeting in the public assembly and in the circles of friendship, many who had benefitted by his afflictions. The truly Christian spirit with which he bore his trials, had instructed and edified them: and the prayers

* The Trustees of Princeton College conferred the degree of Doctor in Divinity on him in 1808.

which they had offered on his account, had diffused over them an increasing seriousness, which, to such a pastor, must have been unspeakably delightful.

From the rupture of a blood vessel in the beginning of September, 1807, he had rapidly and unexpectedly recovered, so as to resume every part of his works with a vigour which astonished all who beheld it. To his congregation, the last four months of his ministry were especially interesting, and peculiarly important. His sermons, his prayers, and his conversation, during this interval, constituted, as it were, his dying testimony to the truth and power of the gospel.

On the Lord's day, July 20, 1808, he finished his public testimony in Hammersmith. In the morning he addressed his auditory from Psalm 84, 10. "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." In the afternoon his discourse was founded on these remarkable words of Job, ch. 2. 10. "What! Shall we receive good at the hands of the Lord, and shall we not receive evil?" How important a preparation of the minds of his beloved hearers, for the calamity, the deep calamity, at the eve of which they had unconsciously arrived! Having finished the work of the sabbath; conversed cheerfully and instructively with several friends; and performed the devotional exercises of his family, he discovered symptoms, which convinced him of the third return of the former disorder, by another rupture of a blood-vessel. The attack was awfully severe; the loss of blood in a very short space of time excessively great; and the danger of a rapid decline alarmingly obvious. From the great debility occasioned by the loss of so large a quantity of the precious vital fluid, he

mercifully recovered so far, as to have various opportunities of bearing an unequivocal testimony to the power of the gospel over his mind, and of recommending it to the attention of others.

As soon as he was a little recovered from the immediate effects of his late alarming attack, he was recommended to take a journey for change of air. He accordingly went to Canterbury, where he spent nearly five weeks. For the first fortnight he appeared to be getting better, and his friends pleased themselves with the hope of his complete recovery. At that time, it is supposed, that he was led to entertain the same hope. But he appeared perfectly resigned to the Divine will, and more than once remarked, that, if he felt any desire to live, it was, that he might be useful. His conversation, during the whole time that he remained at Canterbury, was remarkably pious and spiritual, and will long be remembered with pleasure by those whose privilege it was to be with him. Whenever he spoke of the Saviour, it was in the most exalted terms. Christ, in the glory of his person, in the efficacy of his blood, and in the riches of his grace, was his delightful theme. Whenever he spoke of himself, it was with the greatest humility and self-abasement. On one occasion he thus expresses himself ; “ I can truly say with Archbishop Usher, Let me die with the language of the poor publican, “ God be merciful to me, a sinner.”

During the last fortnight which he spent at Canterbury, his health declined, and the latter part of it, very rapidly. His cough was very troublesome, which deprived him of rest. One morning, after having had a very bad night, when he was asked, how he felt himself, he replied, “ Of late I have had many sleepless nights, but not one heavy hour;

for in the multitude of my thoughts within me, his comforts delight my soul." At another time he said, "I have often made it matter of prayer, that if sickness should be unto death, I may experience my mind more and more weaned from earthly objects, and that I may prefer heaven to earth; and now I find that my prayer is answered." He embraced every opportunity of saying something profitable to those about him. To do good was his constant concern. "O," said he, one day, "that I may do good with my dying breath!" To a minister, expressing a hope, that his mind was in a comfortable frame, he replied: "My mind is fixed upon Christ. Those parts of the word of God," said he, "which speak of Christ, whether prophetical or historical, are the most precious and sweet to me; and I can say, that I have more than a hope of interest in his love."

Finding that he was daily getting worse, he expressed a desire to return home. "It has," said he, "frequently been my prayer, that I might die with my dear people; and that, in my dying moments, I might testify the reality and importance of those things which I have taught them from the pulpit." Indeed, love to his people, next to love of Christ, seemed the governing principle of his breast. Of this, besides many other proofs, some letters which he addressed to a deacon of his church, during his visit at Canterbury, afford very satisfactory evidence. And the address to the congregation, which, at his request, was read from his pulpit, was expressive of all the fulness of his heart. At that time he appeared to think himself recovering, yet expressed the most expressive resignation to the will of the Lord; and the state of his mind, exhibited in that address, was all that his friends could wish. According to

his desire, he returned to Hammersmith. During the journey, he frequently spoke of divine things, on which, indeed, he always delighted to converse. But, in one instance, what he uttered was peculiarly interesting, as being expressive of the state of his mind. On being taken for a few minutes out of the carriage, his breath was so much affected with the cold air, that the friend who was with him thought he was dying. However, in a little time he recovered, and they proceeded on their journey. As soon as he was able to speak, he said, "What a mercy was it on your account, that I was not taken off! But whilst I was in that state I said to myself, are you satisfied with your hope? I replied, Yes, I am: I know the foundation of it." He then spoke of the nature of the Christian hope, as a good hope, a blessed hope, but above all, a hope full of immortality. What an affectionate consideration did he here discover for his friend! and, at the same time, what a desirable, happy frame of mind, as to his own most immediate prospects!

He observed, also, in the course of this affecting journey, that in former seasons of weakness and disease, there had been always some important object, which made him desirous of living; but now, he had nothing, excepting a view to general usefulness, which made him wish for recovery; and from this consideration, he felt perfectly satisfied as to the result. On reaching Hammersmith, he appeared very faint, and almost exhausted. Yet afterwards, during the evening, he seemed as well as the evening before, except the loss of appetite, which had till this time been very good. To a friend who said to him, "You appear very weak," his reply was, "If I am but strong in the Lord, and in the power of his might, that will be sufficient." To a person who

came to him on some necessary business, he said, "Regard the sabbath for the good of your precious soul. Remember, that will live after your body is dead,—that will live for ever." He now desired that all his dear friends might see him; "the poor," said he, "as well as the rich, let there be no distinction." Accordingly, many came, and many more, doubtless, would have come to see him, had they known that his eyes would so soon be closed in death. To one he said, "I have lived with you, and loved you, and now I am come to die with you." To another, who had made the obvious remark, that he appeared extremely weak, he replied, "But what a blessed thing to know, that when flesh and heart fail, God will be the strength of our hearts, and our portion for ever." To a young person of his flock, he said, in the most emphatic manner, "It is the truth, love the truth, live by the truth." A short time before he expired, summoning up all his little remaining strength, he expressed himself in the following words to his friends present: "In Christ—He is the only refuge for a poor sinner. That plan of salvation which secures the honour of God, and the eternal happiness of the sinner, is the glory of the Gospel. I am a sinner saved by grace. We deserve damnation; but Christ has suffered and died for us. Excuse," he added, "my plainness, I am going, and I speak as one that must give account. I thank you for all your kind favours. The mercy of the Lord be with you all." These were nearly the last intelligible words which he spoke. A Christian friend coming into the room, he pronounced his name, and attempted to address him; but the only words which were heard, were, "—Right—Well." The last word he uttered was—"Rejoice."

Such, says Dr. Winter, in the close of his funeral sermon, was the happy, rejoicing death of one of the best men that ever lived. He was an eminently serious Christian, a steady friend, a scribe well instructed in the mysteries of the kingdom of heaven; firm in his own views, but candid to those who conscientiously differed from him; dependent on divine grace in a Redeemer, but actively persevering in that holiness, without which no man shall see the Lord.

The doctrines which exalt the person and work of the Saviour—which lay man low in the dust, as a depraved and, in himself, a wretched creature—which point out his salvation from its origin to its consummation, to be all of grace, free, sovereign grace, and which bear the most friendly aspect on universal holiness of heart and life, were the doctrines which he taught clearly and fully. He knew his awful responsibility at the great tribunal, and watched for souls as one who must give account. Whosoever might be displeased or offended, it was his desire in public to keep back no part of the counsel of God: and, in private, his whole behaviour was as far removed from flattery on the one hand, as from unkind severity on the other.

The meekness and the gentleness of Christ were peculiarly conspicuous in the whole of his ministry and of his conduct. He was one of the most truly affectionate ministers with whom the church of God has been favoured: and his kindness was displayed to the afflicted—to the poor—the ignorant, and the young. He entered with a minuteness, which was almost peculiar to himself, into the concerns of those whom he wished to serve.

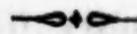
In the neighbourhood where he lived and died,

he was universally beloved by members of the established church, and by every denomination of dissenters. His worth was highly estimated by those in the world, as well as by those who profess religion. His memory is embalmed in the hearts of many. He walked with God, and he was not, for God took him.



WE do not hold ourselves answerable for the truth of *every* thing advanced in the following Essay.

We insert it, because it gives a most triumphant answer to many of the novel objections, urged by modern Infidelity ; and we hope that to many of our readers, it will afford information both new and interesting.



Geological facts, corroborative of the Mosaic account of the Deluge, with an Inquiry into the Origin, Progress, and still permanent Consequences of that Catastrophe, by RICHARD KIRWAN, Esq. L. L. D. F. R. S. and M. R. I. A.

1st. ACCORDING to Don Ulloa, shells were found on a mountain in Peru, at the height of 14,220 feet. 2 Buff. Epoque, 268. Now I have already shown, (in a former Essay,) that no mountains higher than 8,500 feet were formed since the creation of fish ; or, in other words, that fish did not exist until the original ocean had subsided to the height of 8,500 feet above its present level : therefore, the shells found at more elevated stations,

were left there by a subsequent inundation. Now an inundation that reached such heights could not be partial, but must have extended over the whole globe.

2dly. The bones of elephants and rhinoceri, and even the entire carcass of a rhinoceros, have been found in the lower parts of Siberia. As these animals could not live in so cold a country, they must have been brought thither by an inundation from a warmer and very distant climate, betwixt which and Siberia mountains of 900 feet high intervene. It may be replied, that Siberia, as we have already shown, was not originally as cold as it is at present: which is true; for probably its original heat was the same as that of many islands in the same latitude at this day; but still it was too cold for elephants and rhinoceri; and between the climates which they then inhabited, and the places they are now found in, too many mountains intercede, to suppose them brought thither by any other means than that of a general inundation. Besides, Siberia must have attained its present temperature, at the time those animals were transported, else they must have all long ago putrified.

3dly. Shells, known to belong to shores under climates very distant from each other, are, in sundry places, found mixed promiscuously with each other. One sort of them, therefore, must have been transported by an inundation: the promiscuous mixture can be accounted for on no other supposition.

These appear to me the most unequivocal geological proofs of a general deluge. To other facts generally adduced to prove it, another origin may be ascribed: thus, the bones of elephants, found in Italy, France, Germany, and England, might be the remains of some brought to Italy by Pyrrhus, or the

Carthaginians, or of those employed by the Romans themselves : some are said to have been brought to England by Claudius, 4 Phil. Trans. 2d Part, p. 242. When these bones, however, are accompanied with marine remains, their origin is no longer ambiguous. Thus also the bones and teeth of whales, found near Maestricht, are not decisively of diluvian origin, as whales have often been brought down as low as lat. $48^{\circ} 34'$. Roz. 291. Nay, sometimes they strike on Italy, 1 Targioni Tozzetti, 386.

Yet to explain the least ambiguous of these phenomena, without having recourse to an universal deluge, various hypotheses have been formed.

Some have imagined that the axis of the earth was originally parallel to that of the ecliptic, which would produce a perpetual spring in every latitude, and consequently that elephants might exist in all of them. But the ablest astronomers having demonstrated the impossibility of such a parallelism, it is unnecessary to examine its consequences ; it only deserves notice that the obliquity of the equator is rather diminishing than increasing. See Lalande in 44. Roz. 212. Besides, why are these bones accompanied with marine remains ?

Others, from the nutation of the earth's axis, have supposed that its poles are continually shifting, and consequently, that they might have been originally where the equator now is, and the equator where the poles now are ; thus, Siberia might have, in its turn, been under the equator. But, as the nutation of the earth's axis is retrogressive every nine years, and *never exceeds ten degrees*, this hypothesis is equally rejected by astronomers. 44 Roz. 210. 2 Bergum. Erde Kugel. 305. The pyramids of Egypt demonstrate that the poles have remained unaltered for three thousand years.

The third hypothesis is that of Mr. Buffon, to which the unfortunate Baily has done the honour of acceding. According to him, the earth having been originally in a state of fusion, and for many years red hot, at last cooled down to the degree that rendered it habitable. This hypothesis he was led to imagine from the necessity of admitting that the globe was, to a certain distance beneath its surface, originally in a soft state. The solution of its solid parts in water he thought impossible ; falsely imagining that the whole globe must have been in a state of solution, whereas the figure of the earth requires the liquidity of it only a few miles beneath its surface, Epoques 10 and 35. If he had trod the path of experiments, he would have found the hardness and transparency, of what he calls his primitive glass, and thinks the primitive substance of the globe, namely, quartz, to be altered in a strong heat, with a loss of 3 per cent. of its weight ; and that so far from its having been a glass, it is absolutely infusible. The loss of weight, he must have seen, could be ascribed to nothing else but the loss of its watery particles, and that therefore it must have been originally formed in water ; he would have found that some feldt-spars lose 40 per cent. ; and others at least 2 per cent. by heat ; he would have perceived that mica, which he thinks only an exfoliation of quartz, to be, in its composition, essentially different. He certainly found their crystallization inexplicable, for he does not even attempt to explain it.

But waving this, and a multitude of other insuperable difficulties in his hypothesis, and adverting only to the solution he thinks his theory affords of the phenomenon of the existence of bones of elephants, and the carcass of a rhinoceros in Siberia,

I say it is defective even in that respect. For allowing his supposition, that Siberia was at any time of a temperature so suited to the constitution of these animals, that they might live in it, yet the remains lately found in that country, cannot be supposed to belong to animals that ever lived in it.

1st. Because, though they are found at the distance of several hundred miles from the sea, yet they are surrounded by genuine marine vegetables, which shows that they were brought thither together with these vegetables.

2dly. Because they are generally found in accumulated heaps; and it is not to be imagined that while alive they sought a common burial-place, any more than they at present do in India.

3dly. Because the rhinoceros was found entire and unputrefied; whereas, if the country was warm when he perished, this could not have happened.

4thly. Because, in no very distant latitude, namely, that of Greenland, the bones of whales, and not of elephants, are found on the mountains; consequently, that latitude must have been in that ancient period sufficiently cold to maintain whales, as it is at this day; and that cold we know to be very considerable, and incompatible with the proximity of the climate suited to elephants. 17 N. Comment. Petropol. 576. 1 Stet. Petrolop. 55. Renov. 73. Therefore the animals whose remains are now found in Siberia, could not have lived in it.

The fourth hypothesis is that of Mr. Edward King, but much amplified and enlarged by Mr. De Luc. This justly celebrated philosopher is of opinion, that the actual continents were, before the deluge, the bottom, or bed of the ancient ocean; and that the deluge consisted in the submersion of the ancient continents, which consequently form

the bed or bottom of our actual oceans ; consequently, our actual mountains were all formed in the antediluvian ocean, and thus shells might be left on their highest summits.

In this hypothesis the ancient continents must have existed in those tracts now covered by the Atlantic and Pacific oceans : if so, I do not see how the elephants could have been brought into Siberia, or a whole rhinoceros found in it : for Siberia being then the bottom of some ocean, the sea must have moved from it to cover the sinking continents, instead of moving towards it to strew over it their spoils. If it be said that these animals were carried into the sea before the flood, then surely the rhinoceros should have been devoured, and only his bones left.

To say nothing of the incompatibility of this system with the principal geologic phenomena, mentioned in my former Essay, and of the destruction of at least all the graminivorous fish that must have followed from their transfer to a soil not suited to them, it is evidently inconsistent with the Mosaic account of this catastrophe ; which account, however, these philosophers admit.

Moses ascribes the deluge to two principal causes, a continual rain for forty days, and the eruption of the waters of the great abyss. Now to what purpose a rain of forty days to overwhelm a continent that was to be immersed under a whole ocean ? He tells us the waters increased on the continents a certain number of days, rested thereon another period of days, and then retired. Do not these expressions imply a permanent ground on which they increased and rested, and from which they afterwards retreated ? As the retreat followed the advance, is it not clear that they retreated from the same spaces on which they had before advanced and rested ?

Mr. De Luc replies, that in the 13th verse of the 5th chapter of Genesis, it is said the earth should be destroyed, and that Mr. Michaelis so translates it. However, it is plain, from what has been just mentioned, that Moses did not understand such a destruction as should cause it to disappear totally and for ever; he tells us, that the waters stood fifteen cubits over the highest mountains; now, as he has no where mentioned the antediluvian mountains, but has the postdiluvian, it is plain, it is to *these* his narration relates; and these, he tells us, were, at the time of the deluge, covered with water, and uncovered when the waters diminished: he never distinguished the postdiluvian from the antediluvian, and therefore must have considered them as the same.

Nor did Noah himself believe the ancient continents destroyed; for he took the appearance of an olive-branch to be a sign of the diminution of the flood. This he certainly believed to have grown on the ancient continent, and could not have expected it to have shot up from the bottom of the sea. Mr. De Luc tells us this olive grew on an antediluvian *island*, and that these islands, being part of the antediluvian ocean, were not flooded. It is plain, however, Noah did not think so, else he would not judge the appearance of the olive to be a sign of the diminution of the waters. Where is it mentioned, or what renders it necessary to infer that islands existed before the flood? If islands did exist, and were to escape the flood, so might their inhabitants also, contrary to the express words of the text.

It would surely be much more convenient to Noah, his family, and animals, to have taken refuge in one of them, than to remain pent up in the ark.

The dove, Moses tells us, returned the first time

she was let out of the ark, finding no place whereon to rest her feet; she consequently could not discover the island; whereas the raven never returned, plainly because he found carcasses whereon to feed; therefore these carcasses were not swallowed up, as Mr. De Luc would have it. Moses tells us that, at the cessation of the flood, the fountains of the deep were stopped or shut up; therefore, in his apprehension, instead of the ancient continents sinking into the deep, the waters of the abyss flowed from their sources upon that continent, and again returned; from all which it follows, that this hypothesis is as indefensible as the foregoing.

Passing over the systems of Woodward, Burnet, and Whiston, which have been repeatedly refuted, I recur to the account given of this great revolution by Moses himself, taken in its plain literal sense, as the only one that appears perfectly consistent with all the phenomena now known, of which I shall find occasion to mention many; he plainly ascribes it to a supernatural cause, namely, the express intention of God to punish mankind for their crimes. We must therefore consider the deluge as a miraculous effusion of water, both from the clouds and the great abyss; if the waters, situated partly within and partly without the great caverns of the globe, were once sufficient to cover even the highest mountains, as I have shown in a former essay, they must have been sufficient to do so a second time, when miraculously educed out of these caverns. Early geologists, not attending to these facts, thought all the waters of the ocean insufficient; it was supposed that its mean depth did not exceed a quarter of a mile, and that only half of the surface of the globe was covered by it: on these data, Keil computed that *twenty-eight* oceans would be requisite to cover

the whole earth to the height of four miles, which he judged to be that of the highest mountains, a quantity at that time considered as extravagant and incredible; but a further progress in mathematical and physical knowledge, has since shown the different seas and oceans to contain *at least* FORTY-EIGHT times more water than they were supposed to do.

Mr. de la Place, calculating their average depth not from a few vague and partial soundings, (for such they have ever been, the polar regions having been never sounded, particularly the Antarctic,) but from a strict application of the theory of the tides to the height to which they are known to rise in the main ocean, demonstrates that a depth, reaching only to half a league, or even to two or three leagues, is incompatible with the Newtonian theory, as no depth under four leagues could reconcile it with the phenomena. The vindication of the Mosaic history does not require even so much. The extent of the sea is known to be far greater than Keil supposed, that of the earth scarcely passing one third of the surface of the globe.

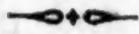
(*To be continued.*)

A STRANGE SIGHT.

IT is indeed a strange sight to see those that complain they can do nothing without Christ, labouring hard, and those who boast they can do great things, standing idle—to see those that renounce all dependence upon their good works, abounding in good works; and those who expect to be saved by their good works, living in the neglect of good works, and doing the works of the devil. *Davies.*

FOR THE CHRISTIAN's MAGAZINE.

THE following view will be succeeded by others of the same nature, as circumstances may permit, from time to time. The detail is given as minutely as possible, both to gratify curiosity, and afford instruction.



The state of the Reformed Church ; as also, of the different religious denominations in Holland, previous to the late revolution.

THE doctrines of the Reformed Church, are contained in the decisions of the Synod of Dort—the Belgic Confession of Faith, and the Heidelberg Catechism.

Her offices are four-fold, viz. teachers, or professors of theology, ministers of the word, elders, and deacons. The number of professors is not limited. In the year 1638, there were four at Leyden, four at Utrecht, two at Harderwyck, three at Franeker, and four at Groningen. Many of these act as ministers of the word also. Their office consists principally in teaching theology, to such as design entering into the ministry of the word. Some make it their business to teach branches of knowledge which are calculated to illustrate theology : such as church history, Jewish antiquities, eastern languages, sacred eloquence, &c. According to the regulations of the Synod of Dort, they are bound to defend the truth against errors of every kind. They are supported at the expense of the province in which

the university to which they belong is situated. In Utrecht, the city alone bears the expense of the university and professors.

The office of ministers of the word is very laborious, and, in most places, the income which they receive but small. They must preach two or three times a week, besides meeting once a week with the consistories, and attending in their turn the Classes and Synods—keep catechetical schools, visit their congregations, especially in times of sickness, and previous to the administration of the Lord's Supper, which happens every three, and in some places, every two months. They are also bound to visit such as are imprisoned for capital crimes, and to accompany them to the place of execution. For all these services they receive in Amsterdam, where their salary is greatest, 2,200 guilders*, and some few presents from the East-India Company. When they accompany the army they receive fifty guilders additional to their regular salary, for the expense of travelling. The ministers of towns in South-Holland, besides a parsonage, receive 650 guilders: —in North-Holland 600 guilders a-year. In most of the other provinces they receive much less; and in some places their salary is uncertain, as it consists of the tenth of some farms. The salaries of ministers are paid, in a great degree, out of the income of church property. Whenever they are disabled by age, or otherwise, from performing their duties, they in general still retain their salary; and after their death an annuity is settled on their widows. No one can undertake the ministry, unless he be lawfully called; and no unlettered person may be licensed, who does not possess singular

* A guilder is 21 pence sterling, or $37\frac{1}{3}$ currency.

natural talents. In the cities of Holland, which have a voice in the Assembly of the States, and in the Hague, whenever vacancies occur, the ministers to fill them must be twenty-seven years of age at least—in Amsterdam they must be thirty-two—in small cities twenty-five—and in towns twenty-two. The Walloon churches in Holland, call candidates to the ministry who have just reached their twenty-second year. The manner of calling is this: Whenever there is a vacancy, the Consistory request the permission of the magistrates to fill it. Then the Consistory and the Deacons proceed to nominate as many candidates as every one of the members think proper. This nomination is reduced to three, out of which number, if approved by the magistracy, one is chosen by a majority of votes, who is proposed to the magistracy for their approbation; which, if not granted, a new election must be made. Though this be the ordinary mode, yet in some places it is different. In Dordrecht the magistracy name four of their number, who, in conjunction with two ministers and two elders, make the choice. In a certain town of Delfland, which is called the Woud, the congregation possess the right of choosing their minister by a majority of votes. This is also the case in Zevenhoven, in the Island of Texel, and other places. In some places the nomination is made by the ruling Consistory alone, or in concurrence with those who have at any previous time been members of the Consistory. The election is made by the votes of the male members of the congregation.

When the election is properly made, according to the established mode in any place, notice thereof is given to the Classis with which the called minister or candidate for the ministry is connected.

The latter having passed the “*Examen præparatoire*,” or preparatory Examination, is admitted to preach the word; but not to administer the sacraments of Baptism and the Lord’s Supper. The Classis to which he is called, having examined his election, and found it orderly, proceed, in presence of the Deputati Synodi, or Delegates of Synod, to what is called the *Examen peremptoir*, or concluding Examination. After this the election is confirmed, of which notice must be given to the congregation for three Lord’s days successively, publicly in church; that if any are dissatisfied they may have the opportunity of making it known. When the time appointed for ordination is come, one of the ministers of the Classis preaches a sermon on the occasion; and then reads the form of ordination to the candidate, requiring his answer to the questions proposed. This done, he comes down from the pulpit, and causes the candidate to kneel, when putting his hands on him and praying for the divine blessing, he ordains him to the work of the holy ministry. In case more ministers are present, they join in the imposition of hands. If the person chosen is already ordained, the examination and ordination is omitted: but the other ceremonies are performed. The candidates and ministers must declare under oath that they have given, and will give nothing, in any way, for any call; this practice being prohibited as *Simony*. They are, by several statutes of the supreme authority, forbidden to introduce state matters in the pulpit; but must exhort their people to obey the magistracy four times a-year, at the ordinary meetings of the States of Holland; the delegates of the Synods of Holland have liberty to deliver into them a written memorial, through the pensionary. Both ministers and candidates

are required to sign the canons, &c. of the Synod of Dort. Among the ministers there is no other precedence or inequality in rank than what age gives. Whenever any of them is disabled by years or weakness from doing duty, he is declared emeritus. In Guelderland, and elsewhere, the old and weak ministers at their request have assistants procured for them. These are settled as if they were called to a vacancy, and succeed the ministers with whom they are associated.

There are many manors in the Netherlands, whose owners or lords possess the right of patronage in the church; that is, the right of proposing a minister to the congregation. Others have a right of approving or rejecting the choice made by the Consistory. The States General have steadily resisted every attempt made by the Synod to destroy or impair this right of patronage. The appointment of a chorister and sexton belongs also to the right of patronage.

The elders are chosen by a majority of votes of the Consistory, without the cognizance of the magistracy. In Enkhuyzen the election of elders and deacons is made from a nomination of the Consistory of double the number needed, by a majority of votes of the congregation. The votes are collected by a minister and an elder. In Delft and Rotterdam these officers are also chosen by the congregations. The election when finished is published for three successive Lord's days in the church, after which, if no objection is brought against their walk and conversation, they are ordained. Their duty is, in connexion with the ministers, to take care that discipline is properly exercised over all the members of the congregation. They are also bound to have regard unto the conversation and

doctrine of the ministers, that they discharge their duty aright. They accompany the ministers in their visitations of the flock, especially previous to the administration of the Lord's Supper. They remain in office two years: and every year new ones are chosen to supply the places of those whose time expires.

The deacons are also chosen yearly as the elders, and serve as long as they do. Their office consists in diligently collecting, and faithfully distributing, the alms of the congregation to the poor. The collection of the alms is made publicly in the church, and also at the houses of the members of the congregations. In some places, application is made to the benevolent members of other denominations, who cheerfully aid the deacons. The deacons have, moreover, the management of the real estate of the poor, and take care that they regularly receive their income. Every year they render an account of their receipts and expenditures to the Consistory, in the presence of such of the congregation as choose to be present. In many large cities, the deacons constitute a distinct body from the minister and Consistory; but, in small places, they make together but one—and the deacons do nothing without consulting the minister and Consistory. Neither elders nor deacons receive any compensation for their services.

The preservation and repair of the churches and monuments in them, are committed in the cities to certain persons, appointed for that purpose by the magistracy, called Church Masters; whose business also it is to take care that the revenue appropriated for that purpose be paid.

In addition to the care which the deacons take of the poor, there are erected in the cities, and

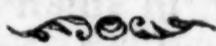
many towns, hospitals in which the necessitous are assisted. There are in every part of the country hospitals for old men and old women, and for the sick and wounded— orphan-houses and bedlams, or mad-houses, and such like, which are governed by their proper officers. The magistracy appoint them, and they continue in office for life. Besides many individuals have, at their own expense, erected buildings, in which they support old and needy people.

In many cities and a considerable number of towns, there are schools established by the magistracy, and it is the duty of the Consistory in every congregation to provide good schoolmasters, that the youth may be taught, not only reading, writing, grammar, and the liberal sciences, but also the principles of religion as maintained by the Reformed Church.

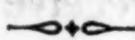
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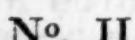
FOR THE CHRISTIAN's MAGAZINE.



THE DOCTRINE OF THE ATONEMENT.



Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. v. 11.



Nº. II.

EVERY judicious man subscribes, without hesitation, the confession of the king of Israel, at the dedication of the Temple, 1 Kings 8. 46. *There is*

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no man that sinneth not : and it is impossible to form a correct idea of the true God, without a persuasion of his justice and his holiness. With a full conviction of the depravity of our own hearts, and of the purity of the divine mind, how shall we appear before him? It is not imbecility of mind or a superstitious fear which dictates this inquiry : but rather it is blindness or folly which prevents its becoming universal. It is a question of great interest to every one who feels his obligation to reverence the supreme Being—“Wherewith shall I come before the Lord, and bow myself before the high God*?” Nature’s light throws not even a solitary ray upon the path of fallen man in this awful inquiry. Its answer is found only in the gospel of Christ.

Every system of religion, indeed, proposes for its object the establishment or maintenance of friendship or fellowship with the deity ; but the Christian doctrine alone exhibits such friendship and fellowship founded upon an atonement, which maintains unsullied, the *beauty of the Lord*, in the perfect hatred and condemnation of sin. It alone secures the salvation of the sinner, consistently with the glory of Jehovah.

We have defined in the preceding number†, atonement to be,

That which effectually removes the offence of sin, and procures for the sinner reconciliation with God.

We will now proceed to show that our Lord Jesus Christ hath made such atonement for our sins. We assert this not as an *opinion*, but as a *fact* ; and we appeal to the infallible oracles of God as containing ample testimony. If, from a review of

* Mic. 6. 6.

† Page 37.

this testimony, it shall appear that the Redeemer hath indeed made ample *satisfaction* for the offence, and in consequence of that satisfaction we have reconciliation with God, the proof will be complete. With atonement, in any other sense of the word, we desire to have nothing to do. An atonement offered where no offence existed, is an absurdity not to be charged upon the Bible. An atonement which does not satisfy in the most ample manner for the offence, is not worthy of an inquiry ; and one, which, making satisfaction, does not procure reconciliation, although it may afford scope for the ingenious sophistry of a smatterer in theology, can never be recommended in the Christian's Magazine, as the foundation of the sinner's hope.

Christ Jesus has made atonement.

It is assumed in this Essay, that mankind have sinned. But this is no unscriptural assumption. Rom. 5. 17. Death passed upon all men, for that all have sinned. It is also assumed that sin is an offence against the great and holy God. So say the Scriptures *. Conscience, also, that tribunal which man places over his own actions and motives—that faculty with which the Creator has endowed the subjects of his moral government, proclaims the offensive nature of sin. When awakened from its slumbers, it raises its voice in condemnation of our crimes ; and *if our own hearts condemn us, God is greater than our hearts.* God's law, emanating from his perfections as the indispensable prerogative of his government, prescribes our duty and condemns its violations. "Thou art of purer eyes than to behold evil, and canst not look on iniquity—these things doth the Lord hate ; yea, they are an abomination to him."

* Hos. 4. 15. Jam. 3. 2. Rom. 4. 25. and 5. 15, 16, 17, 18, 20.

In such a state of things, Jehovah, in mercy to his offending creatures, devised a plan for our restoration to his friendship and favour in Christ Jesus our Lord, Rom. 4. 25. who was delivered for our offences. That he made adequate atonement, is a truth worthy of all acceptance. The difficulty lies not in discovering, but in selecting and arranging, testimony in its support. He bore our sins—he suffered punishment in our stead—he offered sacrifice in our behalf—the satisfaction which he made for our offences is declared to be complete—reconciliation is now procured upon the footing of that satisfaction. Is there any thing else necessary in order to support the doctrine of the atonement? This is proof, clear, copious, and conclusive.

1. Christ Jesus bare our sins, 1 Pet. 2. 24. Who his own self bare our sins in his own body on the tree. He bare our sins on the cross. How did he bear them? They are not substances capable of being collected, and constituting a mass of matter that shall gravitate in a scale, or shall be bound with tangible cords to his body. They are qualities of the state, disposition, and actions, of an intelligent creature. They are *Ἀνομία**, a want of conformity unto, or transgression of, the law of God. How did he bear them? This quality did not belong to his disposition or his actions. He is *holy, harmless, undefiled, separate from sinners*†. How then did he bear them? This question must be answered. The assertion is not without meaning. He did not bear them as a mass of matter bound upon his body. He did not bear them as immoral qualities tinging his soul with pollution. They became *his* by a legal transfer. He bare them by imputation. He became a public representative, and thus our guilt—our liability to punishment, was

* 1 John 3. 4.

† Heb. 7. 26.

laid upon him. No other answer can possibly bear examination in the light of truth. Every other reply is an evasion of the question. It is a trifling, a soul-destroying evasion. Christ could not have otherwise borne our sins. God *hath made him to be sin for us who knew no sin**. God hath made his holy Son to be sin for us, *ὑπὲρ ἡμῶν*, in our stead. How is the Holy One made to be sin? By having sinful propensities actually infused into his soul? Impossible! By being made to violate the rule of righteousness? Equally impossible! He *knew no sin*, either in his inclination or behaviour. He made him to be sin by bearing our sins. *The Lord hath laid on him the iniquities of us all*†. He charged to his account all our offences. This criminal debt the Redeemer undertook to pay. *By so much was Jesus made a surety of a better Testament*‡, in order to make atonement for our offences, and to procure for us reconciliation with God.

Behold him elevated upon the cross, ye holy disciples! behold him, ye mourning sinners! He bears our sins on his own body on the tree—Calvary groans—the earth trembles—the rocks are rent—the sun is darkened—heaven frowns—the tempest bursts upon our Surety, and

2. He suffers punishment in our stead. 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Punishment is the penalty annexed to disobedience; and the pain inflicted upon the offender is in proportion to the offence committed. This pain is the remedy provided in the constitution of the moral world, for the evil of deviating from the laws of rectitude. The hand of discipline inflicts pain for the benefit of the subject, and the public good may

* 2 Cor. 5. 21.

† Isa. 53. 6.

‡ Heb. 7. 22.

call for voluntary suffering, or the exhibition of sufferings under authority. Pains, however, endured for the good of others, or the personal advantage of the sufferer, are not always penal. It is essential to punishment that suffering has been merited : and punishment is due to the criminal, entirely on account of the crime, independently of all considerations of personal improvement, or the utility of the example to others. This principle is as necessary to the order of the moral world, as attraction is to the material system.

Our sins deserved punishment ; for *the wages of sin is death**. Christ bare our sins and suffered their punishment. He suffered for our sins, the just for the unjust. These sufferings made atonement. They were penal, because they were on account of sins. The punishment was endured by the Redeemer, as a substitute—*the just for the unjust*—and the end is the re-establishment of the offending sinner in the friendship of God—in order to bring us to God.

A view of the sufferings of the Lord Jesus Christ, as making an adequate atonement for the offence of sin is essential to the sinner's hope. “ Surely he hath borne our griefs, and carried our sorrows—he was wounded for our transgressions, he was bruised for our iniquities. It pleased the Lord to bruise him ; he hath put him to grief †.” And wherefore did it please the Lord ? Because Jesus Christ merited the cursed death of the cross, on account of sins by himself committed ? No. Far from it. *The Lord is well pleased for his righteousness' sake. And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.* Did Jesus suffer merely as a witness for the truth of his doc-

* Rom. 6. 23.

† Isaiah 53.

trine? He suffered as a witness; but not as a witness only. The doctrine to which he gave testimony, even in his death, *the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many*, is the doctrine of the atonement. Did he suffer as an example? Yes: but not merely as an example. He patiently endured tribulation in our redemption, and set us an example of suffering patiently in our profession of faith in his blood. The example is precious. It is encouraging. It is effectual. But strip the sufferings of Christ Jesus of this character—they were the punishment of our sins; and they then cease to be a salutary example. What! Messiah suffered for no sin? and yet it pleased the Lord to bruise him! Such an example would be terrifying, disgusting, detestable. What an example! That perfect innocence may be rewarded by Jehovah with the most terrible pains!—An example, that God is pleased to bruise his Son without a cause or an object!—An example that the greatest holiness may be doomed to the most exquisite anguish!—An example, of cruelly taking the sceptre from the hand of justice, and sporting with the tortures of one in whom there was no fault, to whose account there was none charged, who ought not to have suffered! And is this the doctrine which the wisdom of the world would persuade us to consider as more equitable than the doctrine of the atonement? *The wisdom of the world is foolishness with God.*

Adopt the scriptural representation of the sufferings of Christ, and all is consistent. Beloved of God, holy and harmless as he was, he ought to suffer. By the constitution of the covenant of grace, he became our surety—he bore our sins—our guilt was transferred to him—he must accordingly bear

our griefs. Justice demands the punishment of our sins.

Hear his own words : “ O fools, and slow of heart to believe—ought not Christ to have suffered these things and to enter into his glory*?” *Even so might grace reign through righteousness*—Grace reign, in the constitution of the system, through justice displayed in the execution of the victim. For

3. Christ Jesus offered sacrifice in our behalf in order to procure reconciliation for us.

Eph. 5. 2. Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God. To God he offered the sacrifice ; for God was offended and must be appeased, or we, whom he loved, must perish for ever. The Redeemer is the priest, who offered unto God the sacrifice, which is our propitiation. He is, himself, the sacrifice, which he offered unto God, *for a sweet smelling savour*. He gave his life a ransom for many.

From the earliest ages of the world, sacrifice formed a part of the religious worship offered unto God by fallen man. “ Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also, brought of the firstlings of his flock, and of the fat thereof.”

The Hebrew ritual provided for this kind of religious worship in an eminent degree. The Priesthood, and the variety of sacrifices presented by them, according to the Levitical law, gave a peculiar character to the whole system of ordinances appointed of God for his people Israel. These sacrifices were piacular. Therefore, we so frequently read, in the law which required them, of the atonement which they made †. We are, however, inform-

* Luke 24. 25, 26.
Lev. 1. 4. & 4. 20. Num. 15. 25. &c. &c.

† Exod. 29. 36. & 30. 10.

ed by the word of truth “ that the law can never with those sacrifices make the comers thereunto perfect. For it is not possible that the blood of bulls and of goats should take away sins.” The great object in view is *taking away* sins. And this object is accomplished by the sacrifice which these represented—“ through the offering of the body of Jesus Christ. For by one offering he hath perfected for ever them that are sanctified.” Whatever other ends the kind of worship, prescribed by the Old Testament dispensation of the covenant of grace, may have answered, the principal end, certainly, was the exhibition of the doctrine of the atonement. Moral sacrifices, such as praise, penitence, and prayer, are always due from us to Jehovah; but there is nothing of spirituality naturally connected with the killing of beasts, or the burning of flesh upon an altar.

The external acts of devotion, required of the Hebrews, were well adapted to the minority of the church. A form of worship, greatly symbolical, was appropriate to a very illiterate age; and these symbols were peculiarly adapted to the preservation of the descendants of Abraham from surrounding idolatries. The whole system continually kept the Israelites in mind of their dependence on God for the fruits of the field and the increase of the fold. But its principal value is its fitness to keep up a lively conviction of the offensive nature of sin, and to prefigure the sacrifice which was offered by Jesus Christ. The bloody victim directed the faith of the heirs of Isaac and Jacob to the atonement of Christ, the promised seed.

The apostles laboured to turn the attention of their cotemporaries to this object. And the hand of the Baptist is the index from the levitical sacri-

fices to the one which gave them all their efficacy —*Behold the Lamb of God which taketh away the sin of the world!* The epistle to the Hebrews, throws open the doors of the Levitical tabernacle, and all its rich gospel treasure is exposed to view. Jesus hath *an unchangeable priesthood.* And every high Priest is ordained to offer gifts and sacrifices. Christ through the eternal spirit offered himself without spot to God. After he had offered one sacrifice for sins, he, for ever, sat down on the right hand of God*. Himself the priest, himself the sacrifice, and the sacrifice offered to God for our sins. Is not this ample atonement? It is. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith.

4. The satisfaction which the Redeemer made for our offences, is acknowledged in heaven to be complete. Eph. 4. 32. God, for Christ's sake, hath forgiven you.

Forgiveness of sin, is a covering of its offence against God by the atonement. The satisfaction made by the Redeemer is declared accepted, therefore, when God for Christ's sake grants pardon to the offender. *Therefore are they before the throne of God, which have washed their robes and made them white in the blood of the Lamb.* And he that sitteth upon the throne having issued the proclamation in the sinner's favour, *Deliver him from going down to the pit;* *I have found a ransom,* declares his satisfaction with the sacrifice—a sacrifice of a sweet smelling savour unto God. It is impossible it would be otherwise. The dignity of the High Priest—the infinite value of the offering—the declaration on the cross, *It is finished*—the resurrection from the dead—the glorious exaltation of Messiah

* Heb. 7. 24. & 8. 3. & 10. 12. & 22.

—the gifts of the Holy Ghost—the salvation of the sinner—These speak, yes, they declare with an irresistible persuasion, that satisfaction for sin is complete, and that

5. Reconciliation with God is established on the footing of that satisfaction.

Rom. 5. 10. When we were enemies we were reconciled to God by the death of his Son. There cannot be given a more certain evidence that atonement is made for an offence, than that reconciliation is fully established between the parties at variance. When the scriptures assure us, therefore, *that we have peace with God through our Lord Jesus Christ*, they testify that Christ hath made adequate atonement for our sins. *We were reconciled to God by the death of his Son.*

Shall it be said that the enmity is altogether on our part, and that Jesus Christ died, not to appease the wrath of heaven, but to slay the enmity of the human heart? How could the death of Christ effect this, otherwise than by making atonement for our sins, and so procuring the blessings of sanctification for us? Is it still insisted, that the barriers to a reconciliation with God are altogether on the side of man, and that Christ came into the world only to remove these barriers. What? was the atonement then made to us in order to reconcile us? Were the sacrifices of the Levitical law offered to man? Was Christ Jesus ordained the High Priest of man? Did he offer the sacrifice to man? Did he pay the ransom to man? Is the scripture phraseology to be reversed, or is its meaning the reverse of its language? Did Jesus offer himself as the sweet-smelling sacrifice to man for the sins of the godhead? And is this the criticism which shall overturn the doctrine of the atonement? Is this the criticism which shall explain the scriptures rationally, and consistently,

and without mystery? There is indeed enmity in sinful man against God. Yes: We grant it. Such criticism is evidence of this truth.

The Redeemer having satisfied divine justice by the sacrifice of himself, slays the enmity of our hearts by his gospel, by his grace, by his holy spirit. We are reconciled to God, to his law, to his ordinances, and to this gospel which proclaims salvation through the blood of Jesus—*the propitiation for our sins.* Therefore if any man be in Christ, he is a new creature: and all things are of God who hath reconciled us to himself by Jesus Christ*.

FOR THE CHRISTIAN's MAGAZINE.

The difference between a Speculative and Practical Knowledge of the Truths of the Gospel; or such as an unconverted man may possess, and that which is attained after experiencing the regenerating grace of the Holy Spirit.

THE soul that sinneth it shall die. The death of the body, and the death of the soul, as far as a soul can die, are the inseparable consequences of disobedience to the law of God. *The wages of sin is death.* In sinning, the divine image is lost; the principle of spiritual life, by which an intelligent creature is rendered capable of enjoying communion with God and living to his glory, is extinguished, and can never be recovered by the sinner himself. The same almighty power which first bestowed it, must create it anew, or it will be for ever gone. Spiritual death extends to all the faculties of the soul. The understanding is darkened, the will is at enmity against God, and the affections

* 2 Cor. 5. 17, 18.

are attached to improper objects. In this unhappy state, dead in trespasses and sins, every apostate child of Adam continues, and with all his natural and acquired attainments, will remain, until he is born again, and the principle of spiritual life be restored to him. With the most splendid talents and highest improvements, *the natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them, because they are spiritually discerned.* Whatever difficulties may arise in drawing a discriminating line between the rational powers of the mind, in its ordinary exercises, and those which relate to God and the spiritual life, it is very certain there is an essential difference between them. The express declarations of scripture establish this difference, and it is daily confirmed by observation. Learned men are not always pious. Nay, among those who have advanced far in science, and acquired great reputation for their extensive researches and vast erudition, are often found the most implacable enemies to both natural and revealed religion. With all their knowledge, they are ignorant of the only true God and Jesus Christ, whom to know is life eternal. They have not discovered the spirituality of the divine law, its principle and extent; nor understood the scope of the gospel, the duties it enjoins, and the blessings it reveals. Those who have been effectually called out of darkness, and by renewing and irresistible grace brought into marvellous light, are conscious of this difference, and willing to acknowledge it. But as the greatest number of these were, previous to their conversion, uninstructed in the doctrines of salvation, and had, perhaps, never read the sacred scriptures with attention, the comparative estimate of their former knowledge cannot, by themselves or by others, be accurately ascertained. A

very singular instance, which illustrates the difference between speculative and practical knowledge, and which is worth preserving, is sent for that purpose to be inserted in the Christian's Magazine.

Dr. D.— was a man of strong mind and extensive reading; of an amiable disposition and polished manners. He had nearly finished his course of studies in the university of Groningen, and had obtained the degree of Doctor of Philosophy, a grade in literary honours conferred by some universities on the continent of Europe. He had published a Treatise in Latin, *de Systemate Leibnitiano, de vera Miraculi Notione, et de Speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time, drew students to attend his lectures from every quarter. Dr. D. professed a deep reverence for the Christian religion. He had studied the doctrines, was thoroughly established in the arguments by which they are maintained and defended, and had determined soon to enter into the ministry. But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed nothing more was necessary to fit him for the ministry, or render him safe, as it respected his own peace and happiness.

A friend, who was in habits of intimacy with him, calling one morning to see him, observed a pensive air and an unusual seriousness mixed with distress in his countenance, which prompted an immediate inquiry respecting the cause of his disqui-

tude. Without the least reserve he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter which informed him of the death of an excellent man, the Rev. Dr. N——, whom he greatly loved, and with whom he had lived in the strictest bonds of friendship from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity with all its solemn importance and consequences, impressed his soul : then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty and depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain, from all he knew of the gospel. He had now become as calm as, under such impressions it is perhaps possible to be, and appeared to be sincerely desirous of instruction. "Tell me," said he, with great eagerness, tell me where and how a wounded and accusing conscience can find peace? what must I do to be saved?"—After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, and the imputation of his perfect righteousness, by which the greatest of sinners who believe in Jesus, are justified. But of this, added his friend, you need no information; you are intimately acquainted with the doctrines of the Gospel. "It is true," he replied, "it is true, I am acquainted

with those doctrines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative. I have only viewed them in theory as perfect and divine ; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach a throne of grace as a condemned sinner, or with what exercises, and in what way to come to Jesus, than the most ignorant creature on earth. Sit down," added he, " and instruct me."

An instance so striking and pointed, seldom occurs, where a man of great learning and information even in the truths of religion, was laid as low at the footstool of sovereign grace, as the most ignorant sinner ; and where the difference between speculative and experimental knowledge is so clearly displayed.—It need only be added, that it pleased the Lord to direct this humble convert, and bring him through faith in Jesus, to joy and peace in believing. He became some time afterwards a minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before for his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of obtaining a new heart and the teaching of the holy Spirit to salvation.

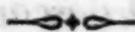
The writer of this anecdote is himself the friend alluded to above. He has a perfect recollection of the affecting interview, and can vouch for the truth of this little narrative.



Reviews are necessarily delayed. They may be expected in our next number.

RELIGIOUS INTELLIGENCE.**DOMESTIC.**

*Extract of a Letter from the Rev. Andrew Gray,
Missionary among the Tuscaroras; dated Tus-
carora Village, Dec. 8, 1809.*



THIS nation makes considerable advances in civilization and agriculture. They begin to see, that trusting to the chase is a very precarious subsistence; and that even the produce of the hoe, is not a certain provision for their wants; their corn crops being liable to suffer by untimely frosts. Therefore, our Tuscarora friends have this season cleared, fenced, and sowed, perhaps sixty acres of wheat. Last winter and spring they sowed considerable grass seed, in order to have meadows for the support of their cattle. They have also made some improvements in building. But the friendly, pacific, honest walk and conversation of the leading part of this nation, far surpasses all I have yet mentioned. How far this may be called the work of the Lord, is worthy of investigation.

There is a mistake in the idea, that Indians are disgusted with long speeches; myself have heard our Head Sachem address his nation from one to three quarters of an hour; and then he concluded only for lack of matter, whilst the nation sat in deep silence and attention for some time after he had taken his seat. It is in their communications with white men that they are laconic; and white men must be short in their sentences in general, more on account of the incapacity and weakness of the interpreter, than from any dislike they have either to long sentences or long addresses, provided the subject is pleasing and well understood.

Previous to my engaging in this mission, I had formed an idea that, among barbarous and warlike nations, almost all the finer feelings were absorbed in the ideas of

war, revenge, glory, &c. and that to drop the sympathetic tear would be accounted effeminate, and unmanly. Whatever truth there may be in this idea in general, yet there are exceptions. Not long since I preached from these words:—"For as many as are led by the Spirit of God, they are the sons of God."—This discourse seemed to have made a singular impression on the mind of the Head Sachem, who immediately upon the close of the service arose and addressed his nation with a long harangue. Whilst he was engaged, I descended from the pulpit, and took a seat among his hearers. For a considerable time he seemed very earnest; at last, to my surprise, his voice faltered, he sighed deeply, resumed his seat, leaned his face on the head of his cane, and the tears rolled abundantly down his tawny cheeks. I inquired the cause; and was informed by Cusick, that the import of his talk was, exhibiting to his people the great benefits himself had received from his faith in Christ and his Gospel; counselling them to open their hearts, and receive like privileges; complaining of, and mourning over their stupidity and obstinacy. Another instance of the same nature, though of a later date, happened in my presence also. Paulus, a professor of Christianity, on the sabbath morning before service, undertook, (as he often does,) to address his friends on much the same topic: after continuing his talk for a considerable time, he fell into a deep fit of mourning, and eventually weeping over the hardness and obstinacy of the unbelieving part of the nation; his distress he exhibited in somewhat of a singular manner, by voice, gesture, and shedding of tears. Thus you see the venerable board, instead of one preacher among the Tuscaroras, have four—Sacharissa, Cusick, Paulus, and myself*—and I trust we have entered the list, actuated by somewhat similar motives, having also similar objects in view; viz. the dissipating of moral darkness, and breaking down the strong barriers of unbelief. It may

* Should any one inquire why my coadjutors mentioned above are permitted to speak in the Church, the inquirer will remember, that the Church is their counsel house. The privilege is handed down from time immemorial: they are jealous of it; therefore it would be dangerous to interfere. These men do not pretend to explain Scripture, but persuade their people to embrace it; and they are all three, not only members, but elders in the Church.

be alleged, the undertaking is great, and when committed to such unskilful hands, it must of course miscarry; but let none of my brethren be discouraged or despair. Although *our* best efforts in the great work would prove as the vain puff to turn the northern blast, or as indolent wishes to break the rock of adamant: yet unless my heart deceives me, one who is worthier and mightier than all, has entered the list with his puny soldiers—one who can open, and none can shut; who can shut, and none can open—who can break to pieces the iron gates—overturn the barriers—rend the vail of unbelief, and dissipate the darkness; who can cause his voice to penetrate the darkest recesses—make the dead to hear; in hearing to obey, and in obeying, live for ever.—Such an one I believe has unfurled his standard here, and taken the command; and who can despair of victory under such a leader!

Alas! how much of the beauty of the gospel is lost to this people: yet blessed be God, there remains an all-sufficiency to make them wise unto salvation. This people can receive at present only the very crumbs of divine truth.

The tropes, figures, and most beautiful similitudes with which the sacred oracles abound, are in general lost to my Tuscarora hearers. Although I have made various attempts, I never have been able to point out, even to Cusick, the usefulness of exegesis and improvement. If therefore my audience are to understand me, they must be at once introduced as a party concerned; the business of the day must be transacted between them and their God. Thus it is with you fallen lost sinners; and thus has God, in infinite mercy, prepared salvation: accept and live for ever—refuse and you perish eternally, is the manner in which it appears to me this people must be addressed. I think the great art of preaching to Indians, lies in reducing the style and sentiment to their capacity: and instead of proving the authenticity of sacred writ by arguments to them abstruse, we are to assume the authority it gives us—bring forward its great truths in the plainest and most simple manner—with zeal and fervency urge them home to their consciences,

leaving the result in the hand of the great agent of the New Covenant*.

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Extract of a Letter from the Rev. Gideon Blackburn, to a gentleman of this City ; dated Maryville, Dec. 24th, 1809.

WHAT is the state of religion in your city? Are all at ease in Zion? It is too much the case here—The vicious examples of the white people who mingle with my Indians, effectually prevent much religion amongst them. But in point of civilization, they are rising in respectability. Their country is covered with well cultivated farms—their stocks have so increased that 700 beeves have been sent to market this season, and 1000 hogs. They have formed written laws, and keep them on record. I have educated near 300 of their children; and gave each who learned to read, a bible, or testament, and some other good book. Thus I hope the advantages will not be lost. They are now getting into the idea of private schools, at their own cost, with a little of my assistance. This I am desirous to encourage.

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Extract of a Letter from the Rev. President Atwater, dated Carlisle, January 4, 1810.

I HAVE received three letters from there, (Middlebury, Vermont,) on the subject, (a revival of religion.)

* In confirmation of the above sentiment, we have the experience of the Moravian missionaries in Greenland. For ten years did a very learned and pious minister labour among them without the conversion of a single soul. He thought that he must prove to them the existence of a God, and the original stain of our natures, before he could preach the peculiar doctrines of the gospel; and he never could get over this first step: for they either could not, or would not understand it. At length he saw his error, and the plan of operations was altered. Jesus Christ was preached in simplicity, without any preparation. The Greenlanders seemed thoughtful, amazed, and confounded—their eyes were opened to their lost and ruined state—the gospel was every where received in love, and proved effectual to the destruction of the kingdom of darkness—numbers came from the borders of the northern ocean to hear the word of life; and perhaps the greater part of the population of this country has now received the truth.

About 70 have already been the subjects of the work.
Of these 28 were members of College.

FOREIGN.

*Letter from the London Missionary Society to the
New-York Missionary Society; dated London,
9th Oct. 1809.*

IT is with sincere pleasure that we resume our correspondence with you, which we regret has been for a long time suspended. We trust, however, that our respective Societies have not been altogether forgotten by each other, when they have approached the throne of grace to obtain that Divine assistance, which can alone succeed our endeavours and render them instrumental in the conversion of the heathen.

Our Annual Reports have, we trust, 'ere this, reached your hands; by which you will have perceived that we are enabled, by the good providence of God, to increase the number of our missions. Besides those many years ago commenced in an island of the South Sea, and in South Africa, we have commenced others in India, and in South America, which bear already a pleasing aspect. The Directors feel themselves much obliged by the very hospitable and generous attention shown to their missionaries Gordon and Lee, and their families, while detained in your country; and for the very generous regard paid to them, in facilitating their voyage to India, in prosecution of their original design. Our missionaries have spoken of the truly Christian kindness which they received from several pious individuals of your number with becoming sentiments of gratitude, and we beg to return our cordial thanks on their behalf.

We have perused with pleasure your letter of May the 20th, and Report of April, 1809, and rejoice to find that

you are pursuing in your mission to the Tuscaroras. The difficulties under which your missionary, Mr. Gray, labours, in being obliged to employ an interpreter, must be considerable; more especially as you find the language itself to be so ill adapted to express those ideas with which the Gospel abounds. This is an evil which all the missionaries, who speak in a language purely heathen, must expect to find; and forms, no doubt, a very embarrassing impediment to the full declaration of the gospel of Christ. We apprehend, therefore, that your determination to establish a school among the Indians, in which they may acquire the English language, is a wise and judicious measure. Mr. Lancaster's plan, which gains ground in many populous towns of this country, may probably be found, at least in many parts of it, to be well adapted to the purpose. Sincerely shall we rejoice to find that your labours among the Tuscaroras are attended with great success.

We think ourselves much honoured by the respectful reference you are pleased to make in your Letter and Report, to the efforts of our Society, in various parts of the world, and amidst many discouragements. We shall think ourselves highly honoured of God, if any exertions which we are enabled to make, should in the least degree incite our Christian brethren in any place to engage in missionary services, or encourage them in the work they may have commenced. We are still, by the blessing of God, going forward. The success with which we have been favoured in Demarara, is peculiarly animating; and we give glory to God, who, in his sovereign disposals, is pleased to "choose the base things of the world, and things which are despised, that no flesh should glory in his presence."

The expenditure of our Society amounted the last year to nearly 7000*l.*.—a sum much larger than the actual income of the year; but we have always indulged a hope that the liberality of the British public would keep pace with the exigencies of the Society; and we are now making a new appeal to our brethren for that purpose. What we have hitherto attempted, bears no proportion to the real state of the world. Thousands of mission-

aries are wanted. Millions of souls are perishing for lack of knowledge; and we long for the time when the Lord shall give the word, and the company of those that publish it shall equal the demand for their labours. In the mean time, we cannot but entertain a hope that the calamitous wars and national convulsions which humanity so tenderly laments, are in the inscrutable order of Divine Providence, among the means which shall accelerate the glorious period. Secret things, however, belong to God, and without prying into futurity, the path of duty lies straight before us. Let us "go into all the world and preach the gospel to every creature:" He who gave the command has accompanied it with the promise of his presence—"Lo, I am with you always, to the end of the world." It affords our Society unfeigned pleasure to learn that the spirit of God has been poured out on many of the churches in your State, and in other States in your neighbourhood; and that you consider this revival as a stimulus to your efforts for the conversion of the heathen. We heartily concur with you in this pious conclusion. To the revival of religion in England many years ago, and the new impetus that was given to the professors of evangelical religion, by a more zealous mode of preaching, and to that union of spirit among various denominations which accompanied it, we can trace the origin of the Missionary Society. May your endeavours, dear brethren, and those of other labourers in the United States, be the happy means of establishing numerous missions "among the inhabitants of the western wilderness." To this labour of love, your local situation seems immediately to direct, and the more so as, "instead of maintaining an obstinate opposition to the Gospel, many are loudly imploring your assistance."

Go on, dear brethren, and prosper. The Lord whom you serve will not leave you without testimony of his approbation: nor will he suffer your labour to be altogether in vain. To his grace we commend you; and remain,
Your affectionate brethren,

And fellow-labourers in the work of the Lord, &c.

OBITUARY.

The following is the narrative promised, page 417, Vol. II. The short preface which relates to Catherine's conduct, on her arrival in England, was written by the same Aunt who has recorded her dying exercises.

“**W**HEN my niece Catherine came from India, she was little more than six years old. I soon discovered marks of grace and thoughtfulness in her, along with great sweetness and cheerfulness of disposition.

“ The first request which she made to me was on the day after she landed, when in broken English she asked me—‘ You teach me to pray? One little girl on board our ship could say prayers, but I could not. I only try, and say at night, O Lord! carry me safe to Europe country, and make me good woman—then I fall asleep.’

“ She then said—‘ Why my sister A—— not here?’ I answered, that she was dead—that God had taken her from this world. The recollection of the dear child I had so lately lost, made me shed tears. She directly said—‘ Why you cry? You say God did take her; God can give good place for her.’

“ During her education, I found that such books or conversation as made her most acquainted with God, were most acceptable to her. I saw with thankfulness the pleasure she had in her private duties, and in reading her Bible, especially after she had the advantage of hearing the Rev. Mr. J—— F——, which was during the last three years and half of her life. During that time she regretted much when any thing prevented her being at Church; and used to beg that I would bring her home as much of the sermon as I could. These, and other circumstances, gave me a hope that a work of grace was not only begun in her, but was gradually advancing.

“ She was mercifully supported during the sickness, and at the death of her sister Margaret, which was a very great trial to her. By every means in her power she showed her beloved sister that she was willing to resign her to God. And she was enabled to do this, because she sought for help and strength where she could not seek them in vain. When I thanked her for her behaviour during so trying a scene, she said—‘ Not me, aunt, not me: that God who supported Margaret, supported me.’

“ On my saying one day that I regretted to pass the chamber where the body of my dear niece was lying, without having time to go in; and asking her if she did not feel the same regret, she said, ‘ No, my aunt, I do not mind her poor dust. I love to think of her as an angel in heaven.’

“ About four months after the death of her sister Margaret, she was taken ill; and as soon as I was sure of the nature of her disorder, I acquainted her with it. She had seen her sister carried on in one continued and unvarying sunshine of hope, peace, and cheerful resignation, to her last moments, when she left the world rejoicing in the prospect of heaven. Catherine felt not the same assurance. Her hope for a time seemed taken away; and her mind was filled with doubts and terrors. ‘ O,’ said she, ‘ if I should be deceived in every thing at last! If when I die I lift up my eyes in hell, when it is too late for repentance!’ The promises which she used to delight in, for a time lost their sweetness, and she could not appropriate them to herself.

“ Thus in tender mercy did God convince her, that she had yet deeper work to learn. In much love and pity He showed her, that she had relied too much on those duties which she had performed, and too little *on him* to whom they were paid. O, how bright does that grace and mercy shine, which drew aside the cloud that hung over her, and enabled her at length to say—‘ I have carried all my fears and cares to God, and he has turned them all into peace and joy.’

November 28th, 1802.

“ If ever mind was in heaven, while the body was on earth, it is my Catherine’s. The most edifying sight

you can imagine, is our dear niece, in this her hour of trial! It is delightful to me to be beside her. No murmur—no complaint escapes her lips. If I pity her, and say—‘ My love, your cough is very bad to-day;’ she will answer with a sweet smile—‘ Fie, aunt, let us be thankful I have so little pain.’ She is, indeed, in the hands of mercy, and strongly she expresses her sense of it. Desirous of a full submission to the will of God, and of a strong dependence on his precious promises, one or other of them is almost constantly in her mouth; particularly, *Though your sins be as scarlet, yet shall they be white as snow, &c. He that cometh unto me I will in no wise cast out. Casting all your care on God for He careth for you. Come unto me, all ye that are weary, &c.*

“ She will lift up her hand to me, (which is reduced to mere skin and bone,) and will say—‘ My flesh and my heart fail; but God is the strength of my heart, and my portion for ever.’

“ Yet with all this reliance on the promises of God, she says she does not feel that strong and *abiding* assurance of the pardon of her sins which she desires; but she says her trust in God’s word increases daily. She often says to me—‘ O my aunt, what a God is mine! See how he comforts, strengthens, and supports me, a poor feeble creature. *O bless the Lord, O my soul, and all that is within me, bless his holy name.* I wish every body would praise him; but every one knows not what a God of mercy he is. With what patience and mercy has he borne with my fifteen years of sin! And even now, when he lays his hand upon me, with what gentleness he does it! But you know, aunt, *he carries the lambs in his bosom!*’

“ She said to me the other day—‘ O what a sinner have I been! How little have I profited by the means I have had; and how few have had such opportunities. Yet in his mercy he spares me. He does not snatch me away by a violent sudden death; he blesses me with a long sickness, and sanctifies it to me in answer to my prayers; and brings about me good and serious people, who greatly strengthen and assist me.’

“ Thus strong, my dear sister, is the love, the faith, the humility of this young saint. I can describe no-

thing so sweet, so interesting, so like a mild setting sun, as her beautiful countenance. Every one who sees it is struck with it. All that sprightliness which we used to admire, is there; but so tempered, so softened, that it is not in my power to describe it; but it is most heavenly. Not one gloomy hour have I seen in her sick chamber; but a cheerfulness that shows her mind is at peace. When I watch her from week to week, from morn till night, I see her always the same. Her mind never loses sight of its great object. Joy, peace, hope, these and the like fruits of the spirit, are always visible. Not one complaint passes her lips. Prayer and praise occupy her whole mind. If any persons come in who introduce useless conversation, she regrets the loss of time, and will say when they are gone—‘ My time is almost done, I have no minutes now to waste; but I try to keep my heart and thoughts, whilst others are talking; for what is the world to me now! It is the prayer and desire of my heart, that *all* my thoughts may be *of* God, and *with* God. I wish to hear, or speak, of nothing else.’

She has looked over all her little valuables, and has given to each of her young friends, and to the servants, a pocket-book, or some little thing, as a token of her love.

“ She said to me last night, when suffering greatly—‘ O, my aunt, that my patience may last! What a sad thing it will be, if, after all I have said to my God, of my desire to submit to Him in all things—of my willingness to bear whatever he sees good to lay upon me—my wish that He should purge my heart from every thing that would oppose him—If, after all, I should be fretful and complain—O, what a dreadful thing would that be! But my prayer, my constant prayer shall be, ‘ O suffer me not at last, for any pains of death, to fall from thee.’

December 26th.

“ The last week has brought my dear niece a great way on her journey. Amongst the greatest of God’s mercies she reckons her long sickness, now near eleven months. But what is become of her love of life, her uncommon dread of death? Let her own sweet words answer. ‘ O, my aunt, how my God answers all my prayers. I carried all my fears and cares to him, and He has turned them all into peace and joy. I think the weaker I grow in body, the more my faith increases. How often

have I prayed for more faith, and see how all my prayers are answered.'

"The other evening, when I had been upon my knees, supporting her longer than usual, and found some difficulty in rising, she held out her hand to help me. I smiled at the offer, and said, I wish, my love, you were able. She answered—'I wish I was—but, oh no, do not let me say that, for then, perhaps, I might not be in so good a way, and then I could not be happy.' Soon after she said—'What a mercy is my death! Had I recovered my health perhaps I might have grown fond of the world again, and have forgotten all my God's goodness to me.'

"See, my dear sister, what Almighty grace can do! Not only is her great dread of dying taken away, but she is enabled to look upon death as a blessing, and does not even venture to wish for return of health, lest it should not be good for her, 'What an honour, (she said to me the other night, as I supported her in bed,) 'what an honour, for a poor thing like me to be taken to heaven, out of the way of sin and sorrow! To be clothed with my Redeemer's righteousness; for I have none of my own!'

"She often speaks of the comfort of prayer. 'How refreshed I feel, when I enjoy a little time in prayer, and carry all my cares to God!'

"About a fortnight ago she expressed a great wish to see the Rev. Mr. F——*. She said—'I find my strength is nearly gone. My time is almost done. I want to see him whilst I have any strength left to speak. I wish to tell him of all my God's goodness to me; and to thank him for all his prayers, and friendly visits; and to bid him farewell till we meet in heaven. When he came she expressed herself nearly in the same manner, and, after bidding him farewell, she said,—'But, Sir, if I should be mistaken, and should linger a little longer here, come and see me: when I cannot speak, I can listen to your prayers.' As soon as he was gone, she said —'Aunt, I am finely just now, give me my knitting; I will try to knit a little.' So undisturbing, so soothing, are such scenes to her!

December 30th.

"From the accounts which I have sent you, my dear

* A minister whose labours had been of the greatest use to her, as already mentioned.

sister, you will be able to form a clear idea of my happy, happy Catherine. Dear young saint! old in the knowledge of her own heart, and of the love and mercy of her God. In speaking of these about ten days ago, she said—‘ Oh, how shall I be thankful for all the mercies of my God to me! Had I been brought up with reading novels and plays, without the knowledge of a Saviour, what should I have done now! O that I could persuade my young friends! But I have been very remiss to them. They have come to see me day after day, and I have never told them of the great goodness of my God to me! Aunt, I have done very wrong. Had I told them with what tender mercy He deals with me, and how He comforts and supports me on my dying bed, it would have induced them to seek Him. They will believe a dying friend.’

“ Since that, she has taken every opportunity of speaking to them. She has given to each some little thing for a keep-sake. To one she gave some artificial flowers, and said—‘ Wear them for my sake, but remember my advice; do not wear them as ornaments to make you fine, and to attract the notice of the world. One fit of sickness will make the world of no value to you. When you are on your death-bed, it will give you no comfort to think how fine you have been; but if you have made your Saviour your friend, O then you will be happy indeed.’

“ To each of her companions she has given a charge, not to mind the sneers of the world, which she tells them they must expect to meet with, if they will not follow its follies; ‘ but,’ she says, ‘ try to secure that friend who will never leave you nor forsake you.’

“ I wish you had seen her the other night, as she sat up in bed, when I gave her some wine and biscuit; with what an animated smile she held up the glass, and repeated these words:

‘ The Lord is only my support,
And he that doth me feed;
How can I then lack any thing
Of which I stand in need?’

Adding—‘ Help me, help me, my aunt, to be thankful.’ I think I told you her reply one night, on my asking her if she wanted any thing before I went to bed—‘ Nothing, nothing—but more love to God.’

"I often hear her repeating to herself in bed,

'Leave, oh leave me not alone,
Still support and comfort me.'

"Now that her memory begins to fail, she will sometimes call me to her bedside, and say—'Help me to recollect such, or such a passage, or verse, especially this,

'All my trust on Thee is staid,
All my help from Thee I bring;
Cover this defenceless head
With the shadow of Thy wing.'

"And then with the sweetest smile she will say—
'That, my dear aunt, is *all* I want; now go to bed.'

December 31st.

"This day my niece has noticed much her deafness and loss of memory. How very sweetly she speaks of these defects—'See, how I am stealing away from this world! By what gentle degrees I am losing every thing! But, however dead I may become to all around me, whilst life remains may I be alive to God. Indeed, though I have been so heavy to-day, I have been enabled to pray, and O what a mercy is that! Till my last moment I will not cease to pray to my God—I will knock on.'

"When I went last night to her bedside, she said—'I thought I had not been asleep, but I am mistaken—I must have slept; for I was thinking of my Saviour's sufferings, and, I know not how, I lost the subject. I was thinking of all he had suffered for me, and how very thoughtless I have been. I think I have helped to strike the thorns into his temples, and the nails into his feet! Yet with what mercy he strengthens me now! How gently he draws me to him! And then to think of his interceding for me in heaven! He holds out his hands to help me to him. O, my dear aunt, I love him, but not half enough.' She wished to receive the sacrament on her birth-day, because it would be the end of the happiest year of her life.

January 1, 1803.

"I have just passed a happy half hour in listening to my dear Catherine, while I kneeled by her bed, to rub her limbs, in which she had much pain. On my pitying her, she answered, 'O let me not complain, whilst I am able to think and pray, and repeat my sweet hymns.

How often have these employments shortened my sleepless nights! How many on their death-beds can neither pray nor think!—One more mercy I have to ask; that I may, with my last breath, be able to praise my God! I feel his love to me more and more. I am sure I shall be happy. O my aunt, what mercy! that, just when I was of age to enter into life, he laid his hand upon me! Yet see with what gentleness he touches me! But the thing is, that even when I was such a thoughtless creature, that I saw not how I was piercing him with my sins, he was interceding for me with God. What a blessing that I am lying here! People that hear of me will say, ‘Poor thing! she is very ill—she is very weak—but so patient;’ for they will think it is *my* patience: but if I was to get well again, they would tease and ridicule me for trying to live to God; and I do not know what such a poor fickle heart as mine might do.”

January 24th.

“ This evening, after a most weary day, she asked me what the doctor thought of her. I said, my love, he thinks you will not linger long. She caught at the word *linger*, as if it implied *suffering*, and replied, ‘ Do not, my dear aunt, let us call it *lingering*—it is all mercy. I am mercifully dealt with; but, indeed, I do wish to be gone. O that I was more fit! But I am not patient enough. I am very wrong in this wish: I should be more patient. The Lord’s time must be best for me!’

January 26th.

“ I read to her to-day the 8th and 9th verses of the 7th chapter of Micah. *When I sit in darkness, the Lord shall be a light unto me.* She observed, that passage particularly suited her. I said, ‘ I hope, my love, you do not sit in darkness.’ She replied, ‘ In one sense I may say I do; but then the Lord is a light unto me. You do not find me, for some nights past, rejoicing that I have been able to pray and think upon God, and have passed the hours sweetly, though I have not slept. My recollection is almost gone. Before I can repeat one verse of a hymn, or say one prayer, my thoughts wander, and I lose myself—so I may say, *I sit in darkness.* But then the Lord is a light unto me, for he keeps my mind in perfect peace. And though I am often tempted

with very evil thoughts, yet I am kept from the *power of the temptation*. I rest upon God's word. He knows my weakness, and he knows my heart. Its desires are wholly his. I have given myself to him, to do with me as he pleases. His mercy to me is very great; I know he has one hand for justice, as well as one for mercy; but Christ has died for sinners. I am one, and he knows I have given myself to him. The blood of Christ cleanses from *all* sin. I am his.—He comforts and supports me, and keeps my mind in perfect peace.'

January 27th.

"My dear Catherine has been observing to me, that she was not able to read her Bible to-day as usual. ' Yet (said she,) I did enjoy *some* time alone, and when I began my prayer it was sweet to me, and I was much comforted; but before I had done, I grew weary and cold, and quite lost myself.—But my dear Redeemer does not present my cold prayers as I present them to him.'

January 31st.

"On my trying to soothe and comfort my dear niece this morning, when she was very ill, she said, ' My comfort must come from heaven. I am *very* ill; but I say it not to complain. I must not expect to slip away without pain or suffering. I am mercifully dealt with, and I trust and pray it may be so to the last, and that in my God's good time I shall be happy. I trust my sins are all washed away in my Redeemer's blood, and I shall stand in his righteousness. O, my aunt, what it is to have a Saviour!'

February 14th.

"From the day on which I last wrote to you, my dear Catherine never had on her clothes. She grew too weak to speak much, but her sweet affectionate smiles, her happy, placid countenance, spoke comfort to my heart whenever I saw her. Her sufferings, at times, are extreme, but no murmur was heard from her. Her patience never failed—her comfortable hope—her sense of mercy. Her delight in thankfulness and praise, when she was able to express it, seemed to increase with her increasing sufferings.

"On the morning of the 8th, after having been very ill through the night, she desired to see the Rev. Mr. F. Before he came she fell asleep. When she awoke, and

saw him sitting by her bed, she smiled, and made signs to him to pray ; and looking at him with earnestness, said, ‘ Patience.’ He understood her meaning ; and while he prayed for support in her approaching conflict, she again fell asleep. When she awoke, she desired to be taken out of bed. She was lifted to the fire-side in a chair, and then her struggle for breath became violent. I said to her, ‘ My Catherine, your sufferings are nearly over ; in a very little time you will be in heaven.’ She looked at me anxiously for about a minute, and then said with great hesitation, ‘ I doubt—I doubt—I doubt—I shall not go to heaven.’ I replied, ‘ My darling, put away that thought : that doubt is none of your’s. Have nothing to do with it. Keep fast hold where you have hitherto been so mercifully supported.’

“ Whilst I spake, she leaned back against the servant who stood behind her. I could not distinguish her words ; but her lips, her hands, and her eyes, which were lifted up, showed she was engaged in prayer. In an instant, the sweetest smile was spread over her face. It was not a transient smile, which might proceed from an involuntary motion of the muscles ; it was a bright increasing smile, a beam from heaven, which illumined her whole countenance, and continued, till all who were in the room expressed their astonishment to one another, and asked each other if ever they had seen any thing like it. As for me, all fatigue, all fear, all sorrows vanished. I was sensible of nothing but delightful thankfulness, to see the darling of my heart thus visibly rescued from the violent assaults of Satan. Presently the struggle for breath returned. I had been kneeling before her to support her, from the time she was taken out of bed. She looked at me, and said, ‘ O, my aunt, I thought I was slipping sweetly away.’ Then fixing her eyes upon me for a few moments, she flung her arms around my neck, and, laying her head upon my shoulder, almost instantly expired.”

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Errata.—In the article respecting the state of the Reformed Church in Holland, an error in punctuation occurred, which perverts the sense. In page 86, line 8 from bottom, the sentence should read thus: "They are, by several statutes of the supreme authority, forbidden to introduce state matters in the pulpit, but must exhort their people to obey the magistracy; four times a year, at the ordinary meetings of the States of Holland, the delegates of the Synods of Holland have liberty to deliver up to them a written memorial," &c.